

THE KALPAKA

India's only Psychic and Spiritual Review

Published Monthly

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EDITOR.

Price EIGHT ANNAS net: Post Free Nine annas. Annual subscription Rupees Five (Twelve shillings or Three dollars).

AMERICAN AGENTS: The Azoth Publishing Company, Hamilton Square Building, Broadway at 18th Street, Opposite subway Stations, New York.

UNITED KINGDOM Messrs. Wm. Dawson & Sons, Ltd., 21, Canon Street, London, E. C.; Alfred Peacey, Hewitt's Buildings, Hill Street, Leamington, Spa Warwickshire, England C. Maurice Lobson, 146, Kensington High Street, London, W. 8

AUSTRALIA: Messrs Albert & Sons Ltd., 180, Murray Street, G. P. O. Box 57, Perth.

Vol 16

FEBRUARY—1921

No. 2

NOTES OF THE MONTH

Hindu Spiritualism is the Religion of Happiness--the Philosophy of *Ananda*; it cannot possibly hurt anybody but is for the elevation of all, high and low alike. Our exposition of it, is, more or less, in terms of 'qualified Vantage-ground of our Enquiry monism' (Visishta-Advaita) of Sri Ramanuja which, according to an expert is the one sure basis of sane and rational Mysticism. For practical psychic and spiritual purposes, this attitude seems indeed inevitable. No form of *Dvaita* can be the last word about the Universe which is one and not two or more. Absolute monism will not do for the *sadhaka* who has necessarily to think of mind and matter or soul and body *separately*, though he has also to realise ultimate unity in some way or other. Nor will Materialism as a philosophy exist any longer for the aspirant--Materialism with its principle of mechanism and denial of spirit and purpose--though the Spiritualist believes in the law of Universal

harman of causation, subject to the rule of Spirit or Over-soul, who is the sovereign lord and ultimate cause.

Qualified Monism is the vantage-point of our spiritual and spiritistic inquiries, for, unlike absolute monism, it accepts the hypothesis of continued personal existence and not of absorption of the personality into the vortex of the Eternal (Brahman). Besides, its teachings speak of the *secret staircase* [i. e., interlocking and inter-communication] between two worlds or grades of existence—the present and the future [*Ubhaya Vibhuti* as the Visistadvaitins love to call it]. In fact, the expression *Ubhaya Vibhuti* is comprehensive, embracing, as it does, all the actual grades of life [more and fuller] up to the Highest Heaven [Parama Patham] or the very Heart-Centre of Divine Life. The *Bhakta* or *Bhagavata* of South India accepts this philosophy of life and never fears *Yama* the Angel of Death. For he knows that death is only for his physical overcoat and not for his personality, his character, for what is really himself. He the spirit passes on—onward through the Gateway—into the many-mansioned Abode of Beauty and Love, of Wisdom and Compassion. He becomes a *Mukta*, an emancipated one—a spirit freed from the burden of the flesh—one of the glorious company of the Immortals [*Anaras*] who do the Will of the Lord and serve His family of devotees [*Thondakkulam*] in all ways.

How do the ministering Angels of God and other spirits exert themselves on earth? They can do so only by *co-operation* and not by ‘nonco-operation’ of those still here. It is this way of spiritual co-operation or harmony which is generally known to-day as Mediumship. Where do the highest spirits live? The qualified monists or Vasishtadvaitins reply—they dwell in *Paramakasa* in union with the Highest, in happy service and love. What is this *Paramakasa*? It is that of which our *akasa* or ether is a reflection. Ether, is a world of myriad existence—a region of Pitris, Devas, Gandharvas and other classes of spirits or shining ones. Beauty is more beautiful there than with us, love and admiration more vivid, knowledge more bright, pleasure more pleasing, and life more alive, real and whole. Progress is there and hope boundless as the heavens and friendship pro-

found as the mighty deep! Such is *Akasa* the realms of our beloved living dead! But the mysteries of *Paramakasa* can never never be revealed by the inapt deluding tongue or pen of man! 'Heaven is one and eternal', say the Vedas, 'while the spirits are many and eternal.'

The spirit lives, lives always; death is not for the spirit but for the body. 'Never the spirit was born; the spirit shall cease to be never'—says the Gita. And yet 'the visible shape of the body was no accident, it corresponded to

Spirit and a reality, for it was caused by the indwelling
Body vivifying essence; and affection entwines itself inevitably round not only the true personality

of the departed, but round its material vehicle also—the sign and symbol of so much beauty, so much love'. It is for this reason that the Bhaktas do not despise the body like some pseudo-Vedantins. On the other hand, they see in it and through it only the 'indwelling vivifying essence' that caused or created it and can still transmute or recreate it at will. They look upon the body—the 'material vehicle'—as the temple of Sri Krishna—'the sign and symbol of so much beauty and so much love'. For truly symbols appeal to the heart and imagination of man the thinker and are bound to be cherished and honoured as in themselves of intrinsic value. Properly speaking, body or *Kosa* is 'a means of manifestation'. *St Loka sarira* or physical body is made of matter as we know it; but not so, subtler bodies or *sookshmasariras*. As there are physical bodies which serve the spirits (or real man) as a means of manifestation on earth, so there are ethereal bodies as a means of manifestation in ethereal regions. And as Modern Science admits, ether or *Akasa* is far more substantial than matter which is but a modification of the former. Departed spirits with a different set of *indriyas* or subtler psychic sense organs find themselves among different conditions and can make the *Akasa* 'eclipse matter in availability and usefulness. Tennyson has surely contemplated the spiritual body [beyond *Prakriti* or material Nature] of the Vasishadvaitins in the following lines'. 'Eternal form shall still divide the eternal soul from all beside; and I shall know him when we meet'. It is no doubt necessary to lay stress on the fact that man is spirit, though in truth he can only

be conceived as spirit and body together. The physical body or the outermost sheath is composed of earthly particles; the ethereal body, of ether-particles. It is assumed by the Spiritualists, like the Vaishnavas, that there is still an essential and more permanent part which must survive the accident of death.

In body and mind, man is made to *serve*; *service* in His name is the badge of the family of God's devotees. So say the Vaishnava Visishtadvaitins. Life is an opportunity for service. Earth life gives opportunity for self-culture and service in its own peculiar ways. A healthy and strong physical body in full vigour and joy of life, obeying mind and will and mirroring the indwelling ruler immortal, is quite essential for acquiring knowledge and earth-experience. The earth-body is not only a means of manifestation but a real servant of the spirit. 'Dust thou art, to dust returnest!' may be spoken of the earth-body but what of the value and experience gained through it? These survive and become *Atma-sampath* or a permanent possession of the soul. They pass into the future life of the spirit beyond the grave or cremation-ground.

Mere bodily accidents are temporary. But they are only temporary. There are evil things associated with the body—which may adversely affect the ethereal body. Good and bad habits register themselves on the human face and body. Their effect is not on the physical body alone. Evil things which have darkened the mind and hurt the physical body may also stain the subtler body for a time. Similarly good and pure thoughts and deeds may brighten and glorify both the physical and psychic bodies. Though bodily mark, scars, wounds, etc. are not of a permanent character, they may be re-assumed by departed persons when returning to us for communication. Why should this be necessary? For purposes of identification. Let us suppose that an old man has passed away. Now it is a fact that he grows young on the other side. While re-entering our atmosphere, this man may assume the general appearance at the remembered age. He may appear with the cloths he used to put on. He may choose to get himself identified by us even with the little tricks of manner and mannerism which he may have out-

grown in spirit life- ' It appears as if, for the few moments of renewed earthly intercourse, the newer surroundings shrink for a time into the background. They are remembered, but not vividly. ' It seems difficult to live in both worlds at the same time, especially after the long practice of living almost exclusively on earth. Those who develop themselves physically and spiritually here will have the best chance of communicating especially instructive and useful information across the veil. •

Good spirits become Devas or shining ones in *Swarga*. Advanced spirits become citizens of higher and more progressive regions. They know that we stand where they themselves stood once. They remember this and wish to help us and serve us. ' For love and service ' rule all and win all. Spirits absent themselves from felicity either from a sense of duty or in a missionary spirit. All these and many other facts of Spiritualism are just becoming common property through books and periodicals in the West. •

NEW YEAR CUSTOMS IN EUROPE

H. STANLEY REDGROVE, B. Sc. (LONDON), F. C. S.

No better example could be instanced of the futility of attempting to suppress the natural festivity of the human spirit than that afforded by the Scottish Christmas and New Year. Puritanism attempted, but without avail, to deprive the Englishman of his Christmas joys. In Scotland, however, it succeeded in suppressing all the customs, both Christian and pagan, associated with that day of days; though under the influence of more broad-minded and benign religious opinions, Christmas day is beginning to gain some degree of recognition across the Border. But the human spirit cannot always be staid and serious and sober. It must, on occasion, at least, break forth into mirth and joy, freeing itself from the bonds of mere reason and respectability; and so the Scotsman, denied Christmas, takes the opportunity afforded by New Year's Day.

New Year festivities, of course, are by no means restricted to Scotland; but in England, as on the continent of Europe generally, the festivities of Christmas, 'coming so soon before the advent of the New Year, are apt to prove too exhausting to allow the latter festival to be kept in any but a rather half-hearted manner. This is hardly true of Germany, however, where New Year's Eve is an occasion of equal importance to that of Christmas Eve. There, as in Scotland, the New Year is welcomed in with much drinking and shaking of hands. I write of Germany before the War; but old customs die hard, and I do not suppose that the War has had much effect on these.

It is interesting to note that, whereas many Christmas customs are survivals of pagan practices carried out on the Roman New Year's Day (identical with our own), certain New Year customs seem to have been transferred to that date from All Hallow Tide, about which season the New Year appears at one time and in certain countries to have been

reckoned as commencing. This is the case, in all probability with various methods of prognostication practised by country folk on New Year's Eve in various parts of Europe. Fortune-telling at this time of the year is especially popular in Germany; a favourite method is to pour molten metal into a basin of water, and from the shape assumed the future is surmised—a ship indicates a journey, for instance; a heart shows a love-affair, and so on. In Lithuania, cakes are made in the following shapes—an old man, an old woman, a death's head, a ladder, a coin, a key, a loaf of bread, a ring, and a cradle. The cakes are hidden under a number of plates and everyone present has three grabs at them. According to what he obtains, so will his future be. If such customs do not always yield accurate prognostications, they are no doubt provocative of a good deal of fun.

Bonfires on New Year's Eve, and especially on the last day of the old year according to ancient reckoning (i.e., in November) are, or were, popular in many European countries. In Lanarkshire (Scotland) they used to be kept burning throughout the night preceding New Year's Day, and in Guernsey, also, it is customary to burn out the old year. The English 'Guy Fawkes' is in all probability a form of this ancient custom, upon which a comparatively modern signification has been superimposed.

Very many New Year customs are based upon the belief that what is well commenced will be well continued and terminated. All but the most hardened of us make good resolutions on New Year's Day—few of which, it must be confessed, are ever kept. To primitive instincts the first day of the New Year is a dangerous time. If all goes well on that day, then, indeed, will the whole year be one of happiness and prosperity. But an ill omen occurring on that day, which at other times would be little attended to, threatens very dire calamities. In this connection a very curious and wide spread belief must be mentioned, namely, that, unless bad luck be wanted, a man must be the first to enter one's house on New Year's Day. This belief is not only to be met with

*Guy Fawkes Day is November 5th.

in Scotland and various parts of England, but in a country as far therefrom as Macedonia. Even in China a not dissimilar belief is to be found—though in this instance concerning the sex of the first person one meets on New Year's Day. A superstition so wide-spread must have an exceedingly primitive origin. The mere fact that woman is considered to be inferior to man by most primitive races is not, in itself, sufficient to explain the belief. But mingling with his consciousness of physical superiority, the feelings aroused by woman in primitive man involve those of fear. Not only does she exercise the magical functions of child-bearing and child nurturing, but he is conscious of a subtle fascination she weilds over himself. And in the primitive sense of fear thus generated is probably to be found the explanation of superstitions which associate ill luck with woman.

In some parts of England and Scotland careful precautions are taken to provide for male 'first-foots' on New Year's Day. There also seems to be a preference, in some parts at least, for bachelors and men with dark hair. The latter fact may be accounted for on the grounds that the original inhabitants of these isles were dark-haired, and would certainly prefer one of their own race to a member of a fair-haired invading tribe. In many parts, too, it is necessary that the 'first-foot' come not empty-handed, cakes, whisky, evergreens, etc., are amongst the things which various traditions prescribe as the necessary gifts to ensure plenty throughout the new-born year.

Another custom, varying examples of which are to be found in many countries as far apart as Scotland, Brittany, Roumania, and Macedonia, is that which is known in Scotland as the 'Hogmanay procession'. The word 'hogmanay' is the name given to the day preceding New Year's Day, as well as to the gifts given to the members of the procession. Its* derivation is in dispute. A not unlikely theory derives it from the Latin *Kalendae*, through the Norman *hoguinane* (French: *aguillanent*). Hogmanay processions in Scotland take place on December 31st, when the

* See Mr. Clement A. Miles's valuable work *Christmas in Ritual and Tradition* (London, 1912), to which I am indebted for many particulars.

children of the poorer classes form into bands, wrapping themselves about with a large sheet folded so as to form a pocket in front. They then parade through the more prosperous parts of the town, asking for oaten cakes. One of the verses they sing runs as follows:—

‘Get up, goodwife, and shake your feathers,
And dinna think that we are beggars;
For we are bairns come out to play,
Get up and gie’s our hogmanay’.

In conclusion, it may be remarked that the custom of keeping the New Year as a festive occasion is of extreme antiquity; as far back as 3000 B. C., the Zakmuk (New Year’s Festivity) was celebrated in Babylonia. The Zakmuk took place at the vernal equinox, and, no doubt, was connected with the revival of the Sun’s powers. The custom of giving presents at the New Year was common with the Romans and still survives in Scotland. In England it has been transferred to Christmas Day and Boxing Day.



LIFE'S PUNCTUATIONS

FRÉDÉRIC W. BURRY.

The Law of Periodicity reigns suprême. Everywhere we discern the cycles or arcs in eternal undulation, ever the swinging, the rhythm, the ebb and flow.

If we can only keep ourselves up on the crest of the waves. Like the non-resisting passenger on the boat, who moves with the pitch and toss of the vessel (as near as he can,) and thus at least minimizes his nausea.

Instead of such a conciliatory attitude, we are bellicose and pugnacious. Even young people mar their native beauty with ugly frowns, which in due course settle into furrows and wrinkles—and they call the result of their thoughtlessness—Nature.

But we are here to improve on Nature. That is the meaning of Art. Painting, sculpture, literature, music represent what is called the Fine Arts. It is all mankind's attempt at expression. To portray the soul. To shadow forth, express the inner essences and realities, until the time is ripe for the kingdom of heaven to come on earth—when all Life shall be one Fine Art.

Meanwhile we dingle—dangle with pretty playthings—too often negligent of the opportunities that lie right beside us even now for the improvement and beautifying of our surroundings.

Man is declared by many to be the creature of his environment entirely. And so long as such a negative view is held, there is not much chance of getting ahead.

But our unfolding Consciousness discloses the deeper potentialities of the mind, proclaiming the divinity enshrined within, that is truly identical with the human will.

And the recognition thereof is to be the magic worker.

With the crudest of material we may now fashion, remold, reform.

We need not be afraid of disease or death. In fact these are our servants daily with us, scavenging collectors, let

their work go on. Let there be circulation, renewal, expression.

Do not think that man's fate is chopped off into exactly 'seven ages' by some inexorable decree, that he has no free will, that there is no progress.

Do not mistake a temporal human habit for an eternal law.

Man is more than a puppet and automaton. True, his doings are fenced by wise limitations, but he is here to override circumstances—one by one, that is why he possesses an ever-unfolding consciousness. That is the meaning of genius—to generate something new under the sun, in spite of Solomon and his female satellites.

The conquest of old age; perpetual youth; the overcoming of the last enemy, death, the supreme fear—is it possible to scale such a period or full-stop?

Some medicines are often a case of kill or cure. We reach certain crisis, and we go over or under. Some choose from sheer lassitude to go under. The pessimistic declare life is evil anyway, so what's the use?

But the brave, the adventurous, don't mind a little pain—the artist who can see serviceable material everywhere, beauty and truth lurking in the most despised and unlikely places, is more than content, he is anxious to go on.

Would you go on? In spite of all the drawbacks and dark appearances, would you still—live?

Then bid defiance to the congenital terrors, reared in ignorance. Face the sun. Be no longer intimidated by religious, medical, social superstitions. Your very life hangs in the balance of your decision to be yourself. A new career in life awaits you. To-day you may cast the die of a new great fate.

Beware of the fetich of numbers—classifications. Your will may surmount it all.

And if you have already spent seven ages, more or less foolishly—*nil desperandum*—why not another trial—an eighth—a ninth—if counting, helps?

In Fine Art we don't bother much with grades and graduations. And surely Living is or should be, can be the finest of Fine Arts.

THE SELECTION OF A STAFF

J. MILLOTT SEVERN, F. B. P. S.

A controlling personality is a *sine qua non* in every business, be it large or small. Some businesses are so large and extensive in their operations as to require a large controlling body. Where this is so, difference of intellect may be an advantage, though in a greater or lesser degree all controllers of businesses need much the same sort of mentality. The person who controls and directs a business needs to possess brain capacity considerably above the average, and generally a well-balanced type of mind. The perceptive intellect should be large, so that he may possess the habit of constant observation, and a very practical trend of mind. The forehead should be broad, showing large Casuality and Comparison, and fairly high in the region of Human Nature. These developments combining with his Perceptives will give the planning instinct, and a thoughtful and reflective mind, a far-seeing disposition, and character discernment. With these qualities he should have large Constructiveness and Acquisitiveness to help him in organising, controlling and managing and directing concerns, and give him an appreciation of the practical aspect of business. A fair amount of Secretiveness is good in the person who is at the head of affairs, so as to give self-possession, and he needs large Cautiousness to give prudence and guardedness; though too much of this quality would be a hindrance rather than an advantage, in that it might cause procrastination, hesitancy, and the putting off of concerns that should command promptitude and decision. He should have Firmness to give him will power, steady perseverance, and persistency of purpose; and the base of the brain should be large, indicated by good width of head, to give executive-ness, courage, and good powers of endurance.

Hope should be fairly large, so that he may be optimistic and ready to engage in any reasonable enterprise, though too much of this faculty would make him unduly speculative, and so outweigh his judgment and reason.

For a phrenological description of the head refer to the illustration in page 59

The aspiring faculties should be well-developed, so as to give him ambition, reasonable confidence in his undertakings, and a progressive disposition, though too much sensitiveness, arising from large Approbativeness, would be detrimental. While having due regard for other's opinions, it is better that he should have confidence in himself and his own judgment and experience.

Well-developed Domestic affections would further add to the stability of his character, in that it conduces to settledness of disposition. Large Friendship, adaptability, and sense of incongruity will help him greatly in social and business circles, for in most business concerns it is an advantage to have a large acquaintance with people, and so be able to command recognition, and for this purpose he must have a keen appreciation of human nature.

I think most persons will readily picture this description as that of a person endowed with strong mental powers, and typical of a controlling, practical and commanding business personality. Such a person as I have described could organise, control, manage and direct almost any kind of business, be it commercial, mercantile or manufacturing.

The staff required will depend on the nature of the business. If marshalling a mechanical or manufacturing business, his chief concern will be to obtain foremen, managers and good mechanics, or employees capable of working and attending to machinery. If in commercial or mercantile businesses his chief concern will be to secure reliable salesmen, managers, agents, travellers, representatives and traders, in addition to his office staff—clerks, secretaries, accountants, auditors, etc.

The mechanic should possess a fairly broad head and prominent brow, well developed in the upper part of the forehead, and a good base to the brain indicative of large constructiveness, Perceptive intellect, planning capacity, aptitude in the use of tools, and a ready interest in mechanism, building materials and machinery; cautiousness, concentration of mind, patience, perseverance, and good powers of endurance.

Length rather than width of head is needed in the office or secretarial employments of commercial businesses; and

the mental aptitude for the different employments in connection with office duties may be easily discerned in the formation of the head.

A literary secretary need not of necessity have so wide a head as a business secretary, book-keeper or accountant, but he needs breadth of forehead, and breadth in the region of Ideality, so that he may be prolific of ideas, possess imagination, a thoughtful cause-seeking mind combining with originality, and good reasoning capacities.

A departmental or business manager should possess a larger volume of brain capacity than those subordinate to him, or he will have poor ability for taking command and management. He should have a well-formed head, well-developed Perceptives to give him quickness of observation; and Human Nature should be large, so that he may have keen discernment of character, enabling him to understand men and deal with people, and generally maintain the superintendence and organising of business concerns, as planned and instituted by the proprietors.

The lawyer or salesman needs particularly to possess the faculty of Language, a versatile and resourceful mentality, knowledge of the materials he handles, and ability to aptly describe them. He should be optimistic and able to enthuse others with hope and the desire for speculation, and possess intuition to give him tact and ability to understand character, so as to know best how to approach and deal with customers, together with sufficient Self-Esteem and Firmness to enable him to assume confidence and be persistent.

A Buyer needs more subtle judgment than the salesman, much intuition, more Secretiveness than Language combined with Acquisitiveness and the Perceptive and Reasoning faculties, to give him comprehensiveness regarding the value of things and materials. He also needs large Cautiousness and confidence, and self-possession, and an alert mind to sense bargains and forestall the markets.

The commercial Traveller, Agent or Business Representative needs a good head, indicative of much practical intelligence and common sense judgment, persuasive power, tact, hope, enthusiasm, ability to understand the nature of

goods, materials, and their utility; and possess a convincing personality, enabling him to command confidence and so influence and impress prospective buyers.

A Foreman should possess a good share of practical intelligence and insight regarding others' characters, that he may well understand men and business concerns. His analytical and critical ability should be good, so that he may be quick to detect flaws. He needs firmness, self-confidence, ability to command, and assume a leading position, yet should be a teacher and an instructor, and not a bully or slave-driver. So long as he understands really good work, he need not necessarily be a good mechanic, but he must possess a ready understanding, ability to instruct, and tact in governing and managing men.

According to Herbert Jackson: "Success in buying the right brains depends mostly upon the employer's qualifications as a reader of human nature. While I am not ignoring the value of testing the physical conditions of applicants for posts, I can say that on the basis of Phrenology, the mental and temperamental qualifications of apting individuals for the many and varied businesses and professions, and their capacities for education and training, can be discerned in the space of a few minutes by any competent Phrenologist; and the time, labour and experiments employed in attempting to discover the suitability of persons for careers by any other method is purely experimental, unscientific, laborious, and often entirely futile, and has no accurate comparison as regards usefulness with that of Phrenology.

THE 'VOICE OF ISIS'*

A Review

BY 'ON-LOOKER'.

This surely is a good book, though one more for a special class of readers than the general reader. The author, H. Augusta Curtiss and Mr. F. H. Curtiss of Los Angeles, California, are founders of the 'Order of Christian Mystics' and the volume, which claims to be an exposition of the Esoteric Teachings of the Bible, is full of varied and interesting information on matters occult. It is not clear if there is any connection between this 'Order of Christian Mystics' and the 'Order of the 15' of which latter the author Mr. Curtiss, is the Secretary but there is much illumination thrown on many obscure portions of the Bible and it will gladden the heart of many a *true* Christian that his ancient Religion should be proven in these days to be yet another statement of the eternal verities. It is to be feared, however, that the reception which will be accorded to this volume by the orthodox section of the Christian public would be very far from encouraging, with the crude literalism that characterises their conception of things and their vigorous contempt for everything mystic, 'Esoteric' or 'occult' they are likely to brush aside much of the author's interpretation of their scriptures as worthless dabble specially in view of the prominence given in this volume to the twin doctrines of Karma and Reincarnation which constitute the corner-stone of the 'Pagan' Religion and Philosophies. But it would appear that the book was not quite intended for such, as the authors themselves anticipate that it would appeal 'strongly to those whose hearts can recognise the Great Mother-love now being poured out upon the world.

It is interesting to study, the origin of the volume which, besides the preface and the introduction, consists of 427 pages of valuable reading matter. It is composed of the Monthly Lessons sent out by the 'Order of the 15' consider-

(Continued on page 83)

PUBLISHED BY E. P. DUTTON CO., NEW YORK.

THE PSYCHOLOGY OF PHRENOLOGY Veneration

W. GEO. WHEELER

Dr. Gall, the founder of Phrenology, was the discoverer of the organ of Veneration. It will be well here to give some particulars as to the phrenological methods of procedure, as many still think that localisation of function is more or less undemonstrable. Professor Fowler, in his *Lectures on Man* says he had in his collection the skull of Diana Waters, a coloured woman of Philadelphia. She had heard the passage 'pray without ceasing', and began to exercise her Veneration; praying incessantly from morning till night. Her brain became morbid, and led on to insanity. After her death the brain was found to be diseased in the region where Veneration is located, the skull over that part being spongy and porous like a honeycomb.

The phrenological organs have been established and scientifically located after close examination of the brain and long and concentrated study on thousands of heads, as well as by extensive experiments on the lower animals. Many methods have been employed. George Combe for instance visited asylums. Patients were selected by the Surgeon Superintendent, who noted down their mental peculiarities. These individuals were then submitted to the Phrenologist. A patient suffering from Monomania was a self-styled Messiah. Combe's conclusion as to the leading organs were 'Veneration; Concentrativeness very large.' There was general agreement on comparing notes—the Surgeon's from practical experience, Combe's from scientific knowledge. We need hardly add that the faculty of Concentration is centred powerfully on that of Veneration, would give the latter an enormous impetus.

Dr. Gall, as a Physician, had great opportunities for studying the brain in abnormal conditions; thus in some

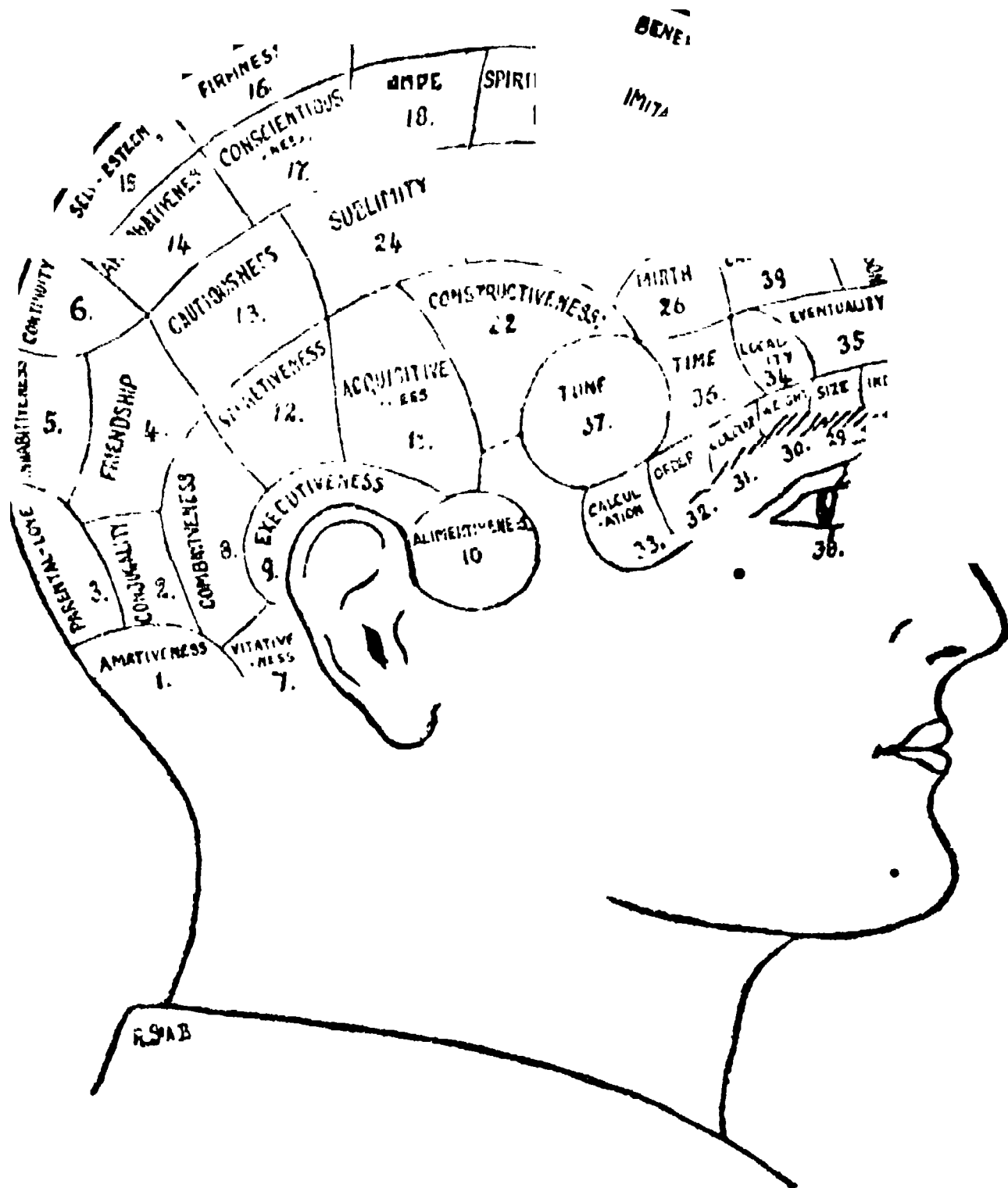
cases he gave names to the organs and faculties indicative of the cerebral parts in a state of disease. We think it will readily be perceived how dangerous it may be to exercise any one faculty of the mind without due consideration as to the whole, and how one mind power, even slightly abnormal in its manifestation, sometimes plays havoc with the regular workings of the mass. We may here give some illustrations from ordinary experience. A business man informed me that his wife was confined in an Asylum owing to a mania for giving away. She had abnormal Benevolence, and would have financially ruined him. A man with predominating Self-Esteem, Executiveness, active religious instincts and Cautiousness, used to proclaim himself in our district as 'An Envoy of Heaven', but thinking that men were against him he carried a cudgel for self-defence. A lady of striking personality, made extensive needless purchases at certain big establishments where her husband's name was good for large credit. She simply amassed garments. A young man with abnormal Friendship and Approbativeness, and deficient Conscientiousness, used his employers' money; he dressed in expensive cloths, hired a pony and trap, driving a lady about town, and spending the money upon her he had obtained by fraud. He was charged and sentenced to imprisonment.

What is especially desirable is harmony of the mind's powers. This should be particularly noted in regard to Veneration, as it can only work healthily in conjunction with other faculties. Grovelling in the dust, under-mining self-reverence, counting oneself a miserable sinner is not healthy or natural. It is the abnormal manifestation of Veneration against the happy blending of other Mind powers.

But of course Veneration is a splendid faculty in its rightful action, and tends towards a holy aspiration. The reverence Princess Alice had for her father, the Prince Consort, caused her to emulate his noble character. The almost heroic worship the soldiers displayed for Florence Nightingale was a thing of beauty. As she made her way through the hospital wards at night, carrying a lamp, they kissed her shadow as it passed. When hearing she was down with fever, and not likely to recover, they turned their faces

to the wall and cried like children. The reverence displayed for Gautama, the beggar Prince, the holy man from the mountains, the founder of the one of greatest religions of the world, is a matter of psychological importance.

Veneration has its normal and its abnormal side. The British Mind has undergone a great change during



recent years as regards this mental function; fifty years ago there was the danger of its becoming abnormal, now the pendulum has swung to the opposite extreme, and the faculty borders on stagnation. There are always many influential forces at work; the Ministers of Religion, the Educationists, the psychists, the evolutionists, the revolutionists, all see tok

direct, or re-direct the Minds of the masses, according to their light and learning, for better or for worse, playing upon the mind's powers manifested through that most wonderful instrument the brain.

There is strength and reliability about the British race as a whole, which under all circumstances reveals itself, giving a level-headedness, a certain nobility of balance, and a general harmony of forces in the Mind. The French are a wonderful people, but they are not so great in these respects. The Revolution proved this.

There was a decline in Veneration in connection with the French Revolution, in spite of Voltaire's hero worship. It may be, and probably was true, that a false reverence had to a considerable extent sustained the regime, but eventually the inactivity of the faculty aided in casting a shadow over the land. It was, as Carlyle says, 'an age in which Ideals failed to grow or flourish, wherein Belief and Loyalty had passed away, and only the cant and false echo of them remained'. We cannot doubt that there is a Veneration for noble minds, for high ideals, for sublime conceptions of the Deity, which tends to build up a nation, to steady and sustain its life; a safeguard against false anarchy, bloody revolution that ruthless madness which 'marches through rapine to the breaking up of empire'.

In France, Veneration had long been dying as a National Spiritual force, the Church failed to lead the Consciences of men. There arose 'nameless multitudes of Philosophers, Authors, profane singers, Romancers, Disputators and pamphleteers; these formed the spiritual guides of the people. Faith had gone out, scepticism had come in, evil accumulated, and no man had Faith to withstand it, to amend it'.

When in the highest and holiest sense Rulers fail to prove themselves the 'acknowledged strongest', when there are comparatively few personalities worthy of admiration and esteem, when great Minds are scarcely perceivable, when the nation grows spiritually blind, then woe to the masses. It may be a far-off cry when every soul shall be rightly a law unto himself, when from within, great ethical laws, veneration for noble qualities, for holy aspirations, for all sublime

and lofty thoughts shall abound—when that day comes, Nations may then close all earthly temples and alike Monarchy and External Government, since man will himself be a Temple of the Divinest.

It is well to stop and think before depriving the people of their Ideals, however faulty those Ideals may be, before removing from before the eyes of the multitudes the personalities they have, alas, too often in their ignorance revered and venerated. Think of Goethe's 'Faust.' Faust joins the town and village folk on an Easter Holiday, they are clad in festive dress and making merry. They crowd around the wise old Doctor; it is a sort of hero worship. They bless him; their prayers are for him. He is an object of Veneration; yet his motives were not pure, even though he had healed the people, or apparently did so. He felt himself to be possessed of a double nature.

We know that when all is reduced to a materialistic commonplace the people decline Spiritually, Morally and Intellectually. When Veneration is inactive and the moral organs small as a whole, the head being low and flat on the top, the ethical instincts are forgotten. This was true of Nero, the Sixth Roman Emperor. His virtues were artificial — 'he released himself from the control of his mother, Agrippina and caused her to be assassinated. Many courtiers shared the same fate, and Rome became deluged with the blood of her best citizens.' Mercia, the Christian Girl, in 'The Sign of the Cross', is portrayed as possessing this faculty in a large degree.

Thus we perceive many forms of manifestation in connection with the Venerative faculty.



THE MARVELS OF THE HAND

C. W. CHILD, F. I. A. Sc. (LONDON)

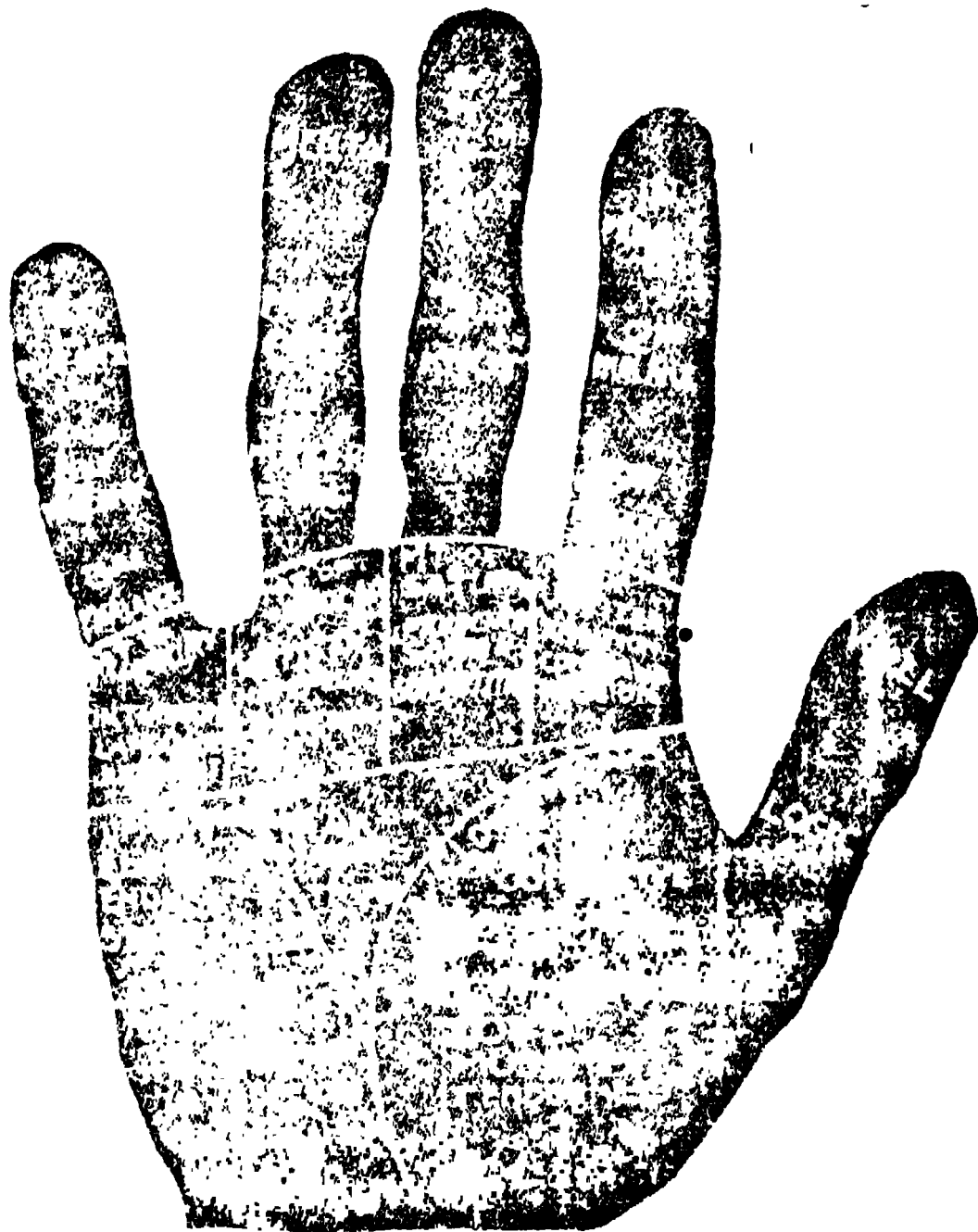
‘Not so very long ago the medical profession knew comparatively little about the human organism. There are organs whose functions anatomists have not yet discovered, but these students of the human body do not, for this reason, claim that such organs have no usefulness. One by one the mysteries of our construction are being discovered, and it is the belief of progressive students that in time the function of every part will be revealed, and nothing found that is not necessary to the operation of the human machinery.

As long as every physician undertook to master the entire range of medicine and to treat every form of disease, we had the *general practitioner*, who possessed only a *general* knowledge of anatomy, disease and treatment. During this period the real information about the several parts of the body possessed by any one man was necessarily limited, the practice of medicine and surgery was crude, and the results obtained were comparatively unsatisfactory.

But when one man began devoting his entire life to a study of the eye, another of the ear, another of the skin, and so on through every organ of the body, we had the evolution of the specialist, and at once great progress was made and wonderful results were achieved. The *whole body* was too complex and *too big* a subject for one man to master, but the specialist, by giving a life study to one organ, began to understand that organ thoroughly, and in each was found such an infinite number of details that it has taken more than a lifetime to accumulate the present stock of information about them all.

Strange as it may seem, the hand has been neglected in this separating of specialties, and this most important and wonderful part of the whole body, the organ which bears the stamp of the type to which each subject belongs, and which contains the map of his natural course through life, is only beginning to receive the attention it deserves.’ Thus wrote

Mr. William G. Benham over twenty years ago, and though, as he states, medical attention has been drawn to the hand, and it is true that more items and information are being slowly and painfully gathered about them, it must be confessed that the progress and discovery has been, on the whole, even now far from satisfactory.



Map of the Mounts.

WHEREBY THE CHARACTER AND NATURAL ABILITIES ARE INDICATED.

And yet this science is, to a large extent, open to all thinking men and women. The acquisition of a few simple facts, plus an indication of the line of reasoning to be followed, will open an almost boundless field of really fascinating study to even the most average intelligence.

• **‘THE PROPER STUDY OF MANKIND IS MAN’**

Scientific hand-reading is at once the simplest and at the same time one of the most prolific fields of mental re-

search. The explorer cannot fail to be rewarded, even though he discovers no new fact to add to the store of human knowledge. For he cannot help but discover, and even continue to discover, ever new facts about himself, and thereby obtain the best and highest reward for his labours.

We are all introspectionists, little as we may be aware of the fact, and self-knowledge is of more vital importance, and also a cause of greater self-greatification, than any other.

A careful study of our hands, and the writing thereon, will infallibly reveal to us our temperament, mental and psychical qualifications, and will, even to the advanced student, often afford a valuable guide as to the most suitable course of action in many emergencies.

Not only is the hand of the newly born babe perfectly formed, but the lines are also clearly traced on the palm and fingers. I have in my collection an impression of one of my children's hands taken thirty minutes after birth, on which the lines show up remarkably well.

Medical men have observed that, at the moment of birth, a child before he has drawn the breath of life into his lungs, extends his fingers with a quick spasmodic jerk, remaining perfectly straight and rigid, following which the lungs begin their function. Thus the hands, even before the lungs, signify their readiness to be at the service of the organism.

The chief argument used by opponents of hand reading as a science, is based upon the erroneous assumption that the shape, formation, and markings are caused by the constant folding of the hands, and to the pursuits of the individual. That certain occupations and diseases will often coarsen and distort the hand, no one accustomed to the examination of hands will deny. But it is surely a very simple matter at once to detect the abnormal from the normal, and to assign its cause.

THE HAND REFLECTS THE MIND

It is a remarkable fact that, in certain diseases, such as disorders of the mind and paralysis of the brain, the result is the obliteration of the lines of the hand, while in other illnesses, such as tuberculosis, in which there is a wasting of the

body although the mind remains, not only unimpaired, but often more active and intense, the lines increase in number and distinctness.

The very extensive system, now almost universally adopted, of taking finger and thumb prints of criminals and suspicious characters, is the most striking testimony obtainable as to the intrinsic value of but even a very small section indeed of the human hand. If these are sufficient to establish the identity of each individual, what might not be accomplished if an earnest, exhaustive, and scientific enquiry were applied to the whole of this wonderful member?

From our cradles to our graves, our hands instantaneously obey every thought of our brains, and remain our most indispensable servants through life.

Finally, on one's deathbed, when the desire to live has evaporated from all the rest of the body, when the seeing, hearing, tasting and smelling faculties have become hopelessly obscured, the restless fingers, obedient to the last to the dictates of the dying brain, pluck feebly at the sheets in a last expiring effort to hold on to the fading relics of material life.

THE SIGNIFICANCE OF THE THUMB

The last certain sign of dissolution, the infallible indication to the watchers at the bedside that life has departed, is notified by the action of the thumb, which, with the glacial extinction of the vital spark, ceases, and then alone ceases, its unwearying service.

This most faithful adherent of all the gallant company which our brain commands and directs, the proud standard bearer which by its very existence has distinguished man from the brute creation, staunch and true to the last, stands by his chieftain until the very end.

Even when all the other members of the body are frozen into immobility, when death has mounted from the extremities of the feet to the innermost citadel, when even the power of the arms and fingers has been extinguished, the thumb remains to ring down the final curtain. The brain has ceased to act, and the thumb, no longer owning a master, falls helplessly inwards across the palm.

Men in the early days of the world, the untutored savage of the present age, may or may not have observed this falling-in of the thumb at the moment of death, but at any rate he used formerly, even as he does to-day, to follow the example set him by Nature. He acknowledged and acknowledges



Map of the Lines.

Showing:—LEFT HAND—ORIGINAL TENDENCIES, AND
OUTLINE OF NATURE'S INTENTIONS OR PLAN OF LIFE.

RIGHT HAND—PRESENT INDIVIDUAL CONDITION AND
PROSPECTS, RECORD OF DEVELOPMENTS AND PAST LIFE.

inferiority or subjection to a master or conqueror by dropping his thumb inwards, just as he expressed and expresses defiance by elevating it proudly.

It would occupy far too much space even to touch on the fringe of this subject here, but allusion may at least be made to our loss of nearly the whole of one of the most expressive languages in the world, viz., the language of gesture.

Primitive man communicated with his fellows, even as savages do to-day, far more extensively by means of gesture, than by the use of his tongue. He can convey almost all his wants, aspirations and emotions by the use of his hands and fingers, and only on the rarest occasions feels himself called upon to recruit his forces of expression by the aid of guttural ejaculation.

The hands are our most sensitive members. Other organs and members may be more sensitive to pain, but that has nothing whatever to do with sensitiveness so-called. They have been and are used as substitutes for ears by the deaf, in the place of eyes by the blind, and as makeshifts for the tongue by the dumb.

The brain, which is the master of the human body, has many servants. Each other fragment of our tissue is in direct obedience to it, yet it relies earlier, longer, and invariably more frequently upon the faithful service of the hands than it does on any other member of its household.

Can it be supposed for a moment, therefore, that the hands, which so faithfully and persistently carry out the requests and behests of the controlling master of the organism, could fail to reflect accurately every sensation, every thought, and every movement of the master of all, the brain?

The human hand, its form and its markings, unerringly reveal the inner secrets of our temperament, the half-concealed appetites of our nature, and our mental and physical capacities for carrying out every undertaking.

WHAT OBSERVATION HAS PROVED

Observation and experiment has proved that the lines and markings on our palms, thumbs and fingers, often undergo considerable changes, and correspond thereby to changes, in our environment, health conditions, mental attitude, conduct, and strong desire backed by firm determination to master self and attain success. It will therefore be patent to all that our hands are affected by our thoughts, action and sensation.

The marvellous way in which this is effected, has been demonstrated by Dr. Meissner, who, some sixty-eight years ago, showed that there are rows of tactile corpuscles 'run-

ning in straight lines in the red markings of the palm'. Subsequent investigations and research enabled him to show conclusively that the important nerve-fibres passing from the brain to hand terminated in these said corpuscles, which gave forth faint throbbings and vibrations perpetually throughout life. He was able further to demonstrate, that these said throbbings and vibrations were absolutely 'distinct and different in every human being,' and that they also underwent variations according to the varying changes in the lives of their owners. They are subject, in fact, to the influence of every change in the organism, and they cease to vibrate only with the absolute extinction of life itself.

At this point, I will give one concrete instance of the method by which the hand unerringly records both original characteristics and the variation they may undergo.

A man, a child even, may be decidedly lacking in, say self-esteem, self-assertion, the quality of push. The scientific hand reader will be able to detect this impediment to the subject's worldly success, even in infancy, by simple observation of the forefinger.

If this is very short, then the child in question will be seriously handicapped in these respects.

His parents, instructors, the child or man himself having grown cognisant of this fact, may proceed to rectify this deficiency by careful cultivation. The desired quality is or is not developed. It is true that in the former event the forefinger will not sensibly increase in length or strength unless the cultivation be commenced in very early youth. But supposing growth to have ceased, and self-confidence, nevertheless carefully developed, then will there appear, invariably, a strong development of the *pad* at the base of the finger in question.

I have already called attention to the remarkable fact that the markings in the hand often undergo various changes, new lines forming, and old ones completely fading away. It will, therefore, be manifest that future events and happenings cannot be predicted in every case, or with any certainty, for more than a few years ahead. When such indications are

clearly outlined, it is only in order that the individual may profit by such revelations. To be forewarned is to be forearmed, and herein lies its supreme value.

The best exposition I have read on this very perplexing problem, which covers an infinitely wider field than can be traversed here, is in that comprehensive work by Mr. W. G. Benham, 'The Laws of Scientific Hand Reading,' from which I have already quoted. He explains most lucidly and authoritatively the powers of the subconscious brain to be cognisant of its future experiences, without communicating that knowledge to the conscious brain, save by legibly inscribing it on the hands, and only on the hands, as far as we are at present aware, for the benefit of its material owner whom it cannot otherwise inform.

"Recent experiments by scientists have demonstrated that the human being is possessed of a double consciousness or mind. One part operates in our material existence and makes us conscious only of those things which we can see or handle, and the other part operates on the plane of our spiritual existence and gives us SPIRITUAL consciousness of things which we cannot see, touch, nor fully explain. This second mind rarely manifests itself in an objective way, and this is why it was not sooner discovered.

"The first, or worldly mind, has limitations. It is conscious only of things which *have* happened, or *are* happening before our very eyes. This side of our consciousness cannot pierce the veil of the future, or rise above our material existence; it only knows the things of today, which soon become the things of yesterday.

Our inner consciousness, or spiritual mind, has no such limitations as has the objective. It knows not only what *has* happened, but what *will* happen. It is not confined within the prison of our earthly body, but it can rise above earth, and peer into the future.

If it be true that mind produces, controls, or alters the lines in the hand, these lines must be subject *not only* to the influence of the worldly or objective consciousness or mind, but also of the subjective or spiritual.

If one consciousness has dominion of the past and present, and the other of the future, manifestly our past, present, AND future are in the possession of the TWO MINDS, and through their influence this past, present and future is stamped upon us by means of the lines in the hand which we know reflect the mind.'

It will now be seen that the hand is a written and readily legible book, which will repay our study with the most valuable information obtainable, viz., an accurate, if more or less complete (according to the pains we take and our powers of insight) knowledge of our own identities, even laying bare our own souls before our very eyes. Its teachings, moreover, proclaim the glad truth of the poet's beautiful and triumphant message:—

- 'There is no thing we cannot overcome;
- Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn
And calls down punishment that is not merited.
- 'There is no noble height thou can'st not climb;
All triumphs may be thine in Time's futurity,
If, whatso'er thy fault, thou dost not faint or halt;
But lean upon the staff of God's security.'

WATCH FOR MARCH KALPAKA

Prof. Vaswani contributes:

'Is Civilization Dying.'

Mr. H. Stanley Redgrove, B. Sc., F. C. S. writes on;

'The Ghost of a Suit of Clothes.'

IS DEATH AVOIDABLE ?

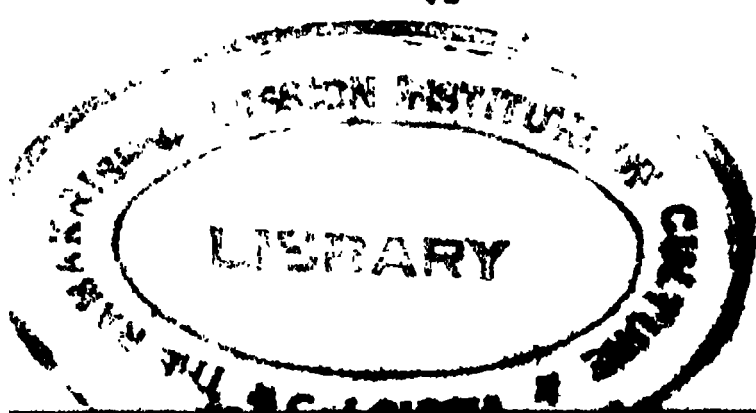
P. S. ACHARYA

The human body is built up from the *individual cell*, like the body of animals and plants whom the occultist loves to call *Younger* (and less evolved) *brothers*. The individual cell is a minute, microscopic unit in the body. By a process of growth and division repeated many times, this minute individual nucleus of a cell-unit results at last in a complete human being built up of almost countless millions of cells. These bodily cells specialise for certain differing functions. But they retain in the main the characteristics of the individual cell whence they arose.

This individual cell may be looked upon as the torch-bearer of animate life. It passes on from generation to generation the latent fire of *Prana*—the 'vitality' of all living beings. Yes, indeed, with an unbroken ancestry reaching back to the time when life first appeared on our planet. This individual cell has the property of unlimited youth. But, what about the group cells called the body? The group cells arose from the individual cell retaining in the main the characteristics of the latter though functioning for a time as its guardian. Therefore, it may be stated that the body (or group cells) seems to contain in itself the property of 'eternal youth', as the reproductive cells do.

SIR J. C. BOSE

in a lecture on 'Science of Research' said that his investigations had established the fundamental unity of life-reactions in plant and in man. Biology denies essential difference between the protoplasm—i. e., the actual living contents of the cell of the animal or vegetable kingdom. Bose has for twenty years been engaged in the study of the activities of plant life as compared with the corresponding functioning animal life. He invented special apparatus of extreme delicacy to measure and record ultramicroscopic movements. 'The secret of plant life became thus revealed by the autographs of the plant itself'. The fundamental unity in plant-



life and animal life has been shown in a similar periodic insensibility in both corresponding to sleep, in a spontaneous pulsation corresponding to the heart-beat; in the similar effects of stimulants, anaesthetics and poisons and in the death-spasm which takes place in the plant as in the animal. In conclusion, the lecturer stated that the plant in its every part is full of sensibility and that its different parts are connected together by conducting threads so that the tremor, excitation initiated at one place courses through the whole, this 'nervous' impulse as in man being modified or arrested under the several actions of drugs and poisons. 'In these and many other ways, the life-reactions of plant and man are alike; thus through the experience of the plant it is possible to alleviate the sufferings of man'.

DEATH AVOIDABLE

Ancient occultism appears to have known the truth of Bose's discovery by intuitional or inspirational means. And we can well imagine the Kayasiddhi teacher beneath the spreading banyan addressing his pupils as follows: Look at this giant tree. The vital processes going on in our brother (in this tree) and in ourselves are fundamentally the same. Behold the leaves and buds at the tips of the branches of the oldest banyan—how young they are—young as the seed from which the giant sprang into life! Indeed, there is no reason why your body should not grow as young and vital as the 'vital seed' it sprang from.

The life-reactions of plant and man being alike, man can certainly profit by the experience of the plant. As the leaves and buds at the tips of the branches of the oldest banyan are young as the cells of the seed whence it sprang, even so the group cells in man, forming his body need not gradually lose their vitality and die but may grow young and 'ever-green' as the *ovum* or individual cell itself.

The ever-spreading banyan, always a favourite symbol of the Hindu Yogi, apparently dies not save through accident. No natural law of decay—no old-age process seems to exist within the banyan tree to injuriously affect the vital energy of its cells. The same is true of the human form divine—says the Kayasiddha. There is no natural law of death or decay for

man, save through accident. No inevitable old-age process exists within his body or 'group cells'—nothing that can gradually paralyse the individual.

Death is, then, an avoidable accident. Disease is, above all, *dis-ease*, absence of ease or *santi*—sweet joyous peace of the spirit reflected through mind in the body. Senile decay which is the common experience of man is but an expression that covers his ignorance of *causes*—namely certain 'dis-eased' conditions of mind and body. Even accidents are preventible by appropriate mental and other conditions and preparations—says the *siddha*. The tone of the body may be so preserved that it may naturally resist with ease even infectious and other diseases like plague and influenza. The *siddha* may swallow germs and never develop disease at all.

A LESSON

Remember that youth is God's seed of Love planted in the human form divine. Indeed, Youth is the Divinity within man; Youth is the life spiritual—the life beautiful. It is the only life that lives and loves—the one life eternal. Age is unspiritual, mortal, ugly, unreal. Fear thoughts—pain thoughts—grief thoughts create the ugliness called old age. Joy thoughts—love thoughts—ideal thoughts create the beauty called Youth. Age is but a shell within which lies the gem of reality—the jewel of Youth.

Practise acquiring the consciousness of childhood. Visualise the Divine child within, *before falling asleep*. Immediately suggest:

**I now realise that there is within, Anandamayakosa —
a spiritual joy-body, ever-young, ever-beautiful.**

**I have beautiful spiritual eyes! I have perfect
mind, eyes, nose, mouth, skin,—the body of the
Divine Infant which now, to-night, is perfect!**

Repeat these Mantrik affirmations and meditate upon them quietly while falling asleep. Rising early in the morning, suggest to yourself aloud: Well, dear (addressing yourself by name), there is a divine alchemist within. By the spiritual power of Mantrik affirmation during night, a transmutation has taken place, as the *Mantravakyas*, unfolding from within the spirit, saturated this physical body and spiritual

temple. The inner alchemist has caused dead and worn-out cells of the skin to fall and the gold of new skin to appear with perpetual health and loveliness. Truly, *Divine Love in demonstration is eternal youth!* The divine alchemist is within my temple, constantly coining new and beautiful baby-cells! The Spirit of Youth is within my temple—this human form divine—and all is well! Om *Santi-Santi-Santi*; Peace, Peace, Peace! Then look at a mirror, relax your face-muscles and learn to smile in the sweetest way of the child. ‘A smile from the soul is spiritual relaxation’. A real smile is a thing of true beauty—the artistic work of the ‘inner Ruler immortal’. While massaging the face, affirm:—‘The fingers of the Divine Lord are now upon my face! I rub into the face the oil of love, and in this ‘psycho-physical message’ I think a kind love-thought for all the world. ‘May all the world be happy and blest!’ That is spiritual relaxation.

Suggest before going out or sitting up for work:—

Within me there is a perfect form—the divine form within!

I am now all that I desire to be! I visualise daily my beautiful being until I breathe it into expression! I am a Divine child, all my needs being now and for ever supplied!

Learn how to thrill yourself. Affirm:—

‘Infinite love fills my mind and thrills my body with its perfect life’.

Make everything bright and beautiful about you. Cultivate a spirit of humour. Enjoy the sunshine.



RENTS IN THE VEIL

V. D. RISHI.

Subhadrabai Rishi:—I was practising penance for so many days. Nana Dandekar and myself were present on the day of the Photo. He was sitting on the left hand chair. There was a mistake in printing the photograph. I did not come because I did not serve God Gopal Krishna. Do not forget Him.

I did not come yesterday because I was engaged in austerities. I have no time to speak now. My attention is towards you, but I do not speak because I have to worship and practise penance. I have no desire which I want to tell you. What help can you render me? Do not suppose that I have forgotten you.

Keep your mind always liberal. Do not sit idle. Can a man become very wise in a short time? I do not write much. I shall feel sorry if you do not worship God. Do this for helping me. Nana Dandekar had met me. I feel happy when you offer food to a Brahman. Believe in Rambhau your friend. Time is up. Worship God, I had seen my father ten days ago. I stay alone.

If you will only remember God for seven days, all ways will be easy. Bear this trifling thing in mind. Remember God Gopal Krishna continuously. For your progress in this work you should persist in your efforts. Read. There is no obstacle to your happiness (by my passing away). If you wish to hear my voice and have my vision persevere in this and worship God; then I will come.

• I feel trouble. If some one else will sit here (for working the planchette) I shall not feel the trouble. How much should I write? Here there are ten evil spirits, so I am troubled. I shall not be troubled if you will perform penance and be charitable. You should pray God in order that evil spirits may not trouble me. Mr. Laad should not go even though Rambhau comes here. Where there is God, no trouble can exist.

I have to call here two persons. I have no leave in the morning. I shall be glad if Mr. Laad will come tomorrow morning. I have one cousin and one maternal brother by name Malhari. I am in the Satya Loka. All saints are here. I am acquainted with Mr. Laad's mother, Babu Sahib my father is not here in the Satya Loka. He is in the Tapoloka. I met my daughter Pramila. She is now six years old and is in the Satyaloka.

(This daughter died when a child of seven or eight months).

The denizens of this world daily worship God very much. Mr. Laad's mother tells me that I should tell tomorrow the reason why Bapusahib (my father) went to the Tapoloka. I am happy. Yesterday I was troubled because I did not perform penance. I shall wait here till you come here. Mrs. Laad has come here. She is not writing now because she has to remember God. She has become angry because her husband has not come here. She knows that he is ill, still she has become angry. She will state tomorrow the medicine for him. I do not wish to be born again. I have become Mukta.

I am glad because Mr. Laad has come here; because he is God-like. When I expired angels came to me, and they took me to the Satya Loka. I was seeing you. I was feeling sorry for you because you were leaving me. I am always with you. No time is required for going to the Satya Loka.

You are asking about Nagdule's sister, so I tell you that you are transitory and therefore first practise penance and Dharma and do that whereby God will be pleased, so that although the punishment will not be averted still her incessant pain will disappear.

(Here it must be stated that this refers to a message received from the sister of one Mr. Nagdule to the effect that she was suffering punishment and would be born an ass shortly).

What more do you ask as to what I did feel when you were at Miraj. I knew everything when I expired.

I do not speak about the state of affairs here. Ask me about Paramartha. Children do not die here. I require food to eat. Here there are several sorts of people. They do

not observe distinctions. A new incarnation of God has taken place for Dharma. He has come to bring about revolution in the whole world and to remove the burden of the Earth. Astrology is true. I can go to other places besides the Earth. There are people on the Mars. All stars are not inhabited. The Moon is a satellite. There are no men on it. The Sun is a luminous sphere. The rain falls in the course of nature. All Puranas are not false. Here everybody worships God. Mrs. Laad has come. I will come tomorrow at 6 a. m. if Mr. Laad will come here. I now go to practise penance.

Worship God. You suffer from head-ache because you come in cold weather. So come after taking tea. At present there is Baudhya incarnation of God. Gautama was not an incarnation of God. Devotion to God is superior to the service of men.

Some persons abuse Mr. Laad, but they are not wise. Seven spirits are troubling me here at present of whom three are women and four men. Do not call me often, I shall come after seven days.

Do not trouble him in vain whom you call. That is the only thing I have to tell you. You troubled me today by coming late. I practised penance for seven or eight days. I was remembering you for so many days. I did not forget you. I passed these eight days happily.

Yesterday I had stated that I would come at 9 p. m. but I came earlier at 7 o'clock because I desired to speak. I worshipped God Gopal Krishna, and passed my time in contemplation and remembering God. I came here at quarter to seven. Till then I was near Gopal Krishna. The room in which I stay is six feet long and four feet wide. I get up at 4 a. m. Then I take my bath, worship God and offer food to Him. I remember God whenever I find time. I require food to eat. Yesterday I ate sweets, cakes, and vegetables. My daughter Pramile is with me. Six persons were troubling me, but now they have gone. They had come for nothing. I told them that I have to write. So they went back. I feel respect for you. I had seen Nana at six p. m., but there was no talk with him.

There is no fraud in her mind. She is my supposed sister. She also loves just as I do. If you wish to have my vision you should do that which you are doing at present. My mind is free from deceit about you. Write to Mrs. Deshpande not to come at present. Now six spirits are troubling me. Their object is to write, and nothing else. Your conduct is good.

(The first three sentences in the above paragraph refer to my present wife.)

I came here at six. I have got a watch with me. I was here all the night. I am not always here. When she (present wife) took her food last night at 9 p. m. then I also took my food. Oh, look at the board. (Addressed to my present wife who also sits with me while working the planchette) It is necessary that she should see it. Wait for four minutes. V. Nagpurkar has come here. Worship God. I am with you when you worship God. So I am very much pleased. I slept here from twelve to 2 a. m. At three I went home, then took my bath etc. My daughter Pramila does stay alone in the house. I required five minutes to go to my home. It is not far from this place. I shall come after four days.

Do not entertain fear in the mind. You will have experience. A wonderful thing will take place if you order me. I came here at ten p. m. Here there are three spirits—one man, one girl and one woman. The name of the man is Dandekar. There will be a fluttering sound.

I remember you very much. Will you believe me if I tell you one thing? You must remain indebted to Mr. Nagdule throughout your life. He cared for Babu (my nephew). Otherwise you would have lost him ere long. Mr. Nagdule has as yet to do much work. Do not ridicule him. Now I go. Good-bye to all. I shall come when you will call me.

Today I feel happy because you both (I and my present wife) are doing planchette-writing. Why don't you eat in the morning? For my sake eat something in the morning. How is it that you do not feel any appetite now-a-days? Just consider what might the other person, I mean my sister be feeling thereby? I have no stomach-complaint. I can digest

food without any trouble. Yesterday I ate rice, pulse and sweetmeat. Bapusahib (my father) will come at six p. m.

I came here at nine minutes past five. I did not do anything today except penance. Bapusahib my father had met me at 3 p.m. He is reading Hari Vijaya (holy book). Here those who wish do marry. Men take rebirth in order to reap the fruits of their actions.

O H my mother, I want to tell her something. Tomorrow is the ninth day of Bhadrapad. Do not feed a Brahman, but offer food to a woman. Prepare Shrikhanda and Jilabi. I did not come for so many days because I was repeating *sahasra nama* of God. Publish my messages. Omit from them the words Mukta etc. because it will create unnecessary row. But publish that I am in the Satya Loka. I tell you things about my identity. In my trunk there is a box which I used to bring for every day use, and there is also a cotton handkerchief in it. The trunk is in the room where you have kept the image of God.

Swami Mukherji

contributes to the March KALPAKA :

**The Fact of Renunciation In
Spiritual Life**

PERIODICAL LITERATURE

Speaking of continence for men, a writer on 'Brahmacharya' in the Vedic Magazine has:—'Exercise, sound sleep and well-selected life change the super-abundant energy of youth into muscular force and lead him to the harmonious development of vital, attractive and energising personality'. During adolescence, not only the sexual glands but all the glands of internal secretions become active. The growth of an individual now depends upon the activity of these secretions. The writer—Dr. K. D. Sastri, M.D.—is right in saying that every young man should clearly set the ideal of Brahmacharya a life of continence at least until the age of 25. During Brahmacharya, he transforms his sexual energy (Rethas) into intellectual and spiritual power (ojas). Such a Brahmachary develops in him an inward power—power over self, power to transmute pain into blessing, trials into triumphs—power to preserve the Himalayan calm of mind and heart in moments of stress and storm. He braves the twin snares of heat and cold, happiness and sorrow, riches and poverty. He loves freedom and rides over passions. His mind triumphs over matter. His vision opens new fields to the intellect and gives him a consciousness of his latent powers—psychic and spiritual. 'Sometimes the developed and conserved energy of a single person may surpass the intellectual activity of a whole community or a nation'. A young man leading the life of Brahmacharya, implying conservation and development of vital magnetic energy 'always awakens admiration, inspires hope and retains a peculiar fascination'. He acquires an elevated, attractive, interesting and vitally magnetic personality, commanding creative and constructive talents. Turning to the *Brahmacharya* of women, Dr. Sastri affirms that sexual energy in girls displays itself in gracefulness of shape, loveliness of limbs, splendour of countenance, luxuriant growth of hair and remarkable activity. Her agility not only expresses beauty but her elegant appearance, healthy organism, perfect adjustment, regular menstruation, sound sleep, good appetite

and an eagerness to grow, enlarge and expand in different directions. Biologically her growth has reached the stage of physical development but intellectually she is just unfolding herself.....Intellectual and spiritual growth like physical development require time and constant attention. Early marriage retards the progress and narrows the channel of life'. Years of Brahmacharya help the girl to conserve energy and to crystalize fullness in life. 'Her personal attractions lustre to her intellectual accomplishments..... She will thus keep growing in attraction, with the fountain of life flowing and the tender shoots spreading in every direction' in the form of her own growing powers. Creative vigour demands conservation of vital forces. The writer believes that at about 25 the *Brahmacharinice* or woman leading the life of Brahmacharya can attain to a comparatively high perfection. She may then blossom into a sweet-tempered Lakshmi or Saraswati, ecstatic in her bloom—self-reliant like a Shikuratala—self-sacrificing like a Sitaberi—pride in her ideals, proud of her sex—a drop of beauty radiant with love, raying out joyous inspiration all around her. To a gloriously developed *Brahmacharinice*, marriage becomes a marriage of souls, a religion, a sacrament, a worship. It means a spiritual flowering into mutual love and service. In time, it is made fruitful in true *Yajna* or sacrifice at the altar of Mother Humanity. The writer truly says,—'Happiness is a great preservation of youth. Not creams and massages but vitality and cleanliness of both the body and the mind'. Man and woman are life-companions—comrades in the cause of *Dharma*. Man should uplift woman and woman inspire man. After marriage comes upon the *Brahmacharinice* a remarkable change in mind—the growth of tenderness and the motherhood, and upon the *Brahmachary* the growth of character along purer, better and grander channels.

Writing in 'New Insight into childhood' in the *Herald of the Star*, Mr. Lavander Shack notes that even in English newspaper columns occult matters are seriously discussed and that there is the awakening in our great modern scientists, artists, thinkers and scholars'. But to the writer, the most significant proof of the awakening lies in the fact that

this is the day of the child. For on the training of the child depends the future aspiration of the citizen of the world. The writer quotes with approval all human victories stand upon the inner force. A child is thousands of years old — may be, by many hundreds of births upon this planet. He is an immortal individual coming amongst us in clouds of heavenly glory—coming with experiences wrought into him as faculties and powers. See a world in your child, as Krishna's mother saw in her divine child. Become a little child yourself in spirit before you can enter the celestial Fairyland of childhood with your own child. Believe in love; believe in loveliness; believe in belief which is sublime faith. Believe in the true light of Grace which lighteth every man and woman above all, in Him who is the Divine Child and in the Universe, which is His virginlove to-day.

(Continued from page 56)

rably elaborated and enlarged (p. 23, Introduction). In common with many Theosophists the writers believe in the existence of a Great body of Supermen and Men made perfect, executing the Divine will and superintending all evolution on this globe those who are known as the Great 'White Lodge' or the 'Occult Hierarchy, and the authors claim that this 'Order of the 15' was put forth by the occult Guardians of Humanity to gather together those who are willing to face themselves and who are sufficiently advanced to take into their own hands the responsibility for the disciplining of their lives. (Pref. p. 21) Again it is stated that the 'Order of the 15' is *ONE* of the avenues through which these great souls are working to lead Their followers into personal relationship. (p. 22). The above Order has seven objects which are expressed thus:—

1. Complete individuality through the Union with the
Higher Self.
2. Personal training in the Philosophy of life.
3. A higher standard of purity on all planes.
4. The esoteric Interpretation of the Bible.
5. Training the senses to respond to vibrations from
all planes.
6. Preparation for the coming World Teacher, the Avatar.
7. Special training in recognising the oneness of Truth
wherever found.

A glance at the contents of the book will leave one the impression that it is indeed an epoch-making volume and that almost every subject of importance is treated herein. A broad presentation of the details of the occult philosophy and the Higher Ethics is given whose aim is to make us not only Good men but real God-men. Topics such as the Building of the Solar System, the operation of the Evolutionary Laws in the sub-human kingdoms, the Great Truths of Karma and Reincarnation the existence of the Elder Brothers of Humanity or the Masters of Wisdom, the powers normally latent in man, the Path of Purification and the Path of Attainment or the Path of Union have also been discussed and elucidated beautifully. There is much valuable

'Purity' teaching as part of which instruction, a special chapter on 'Narcotics, Alcohol and Psychism' is devoted. The evils of the use of intoxicants etc., are clearly described and the dangers (physically and astrally) attendant on the development of 'Yogi practices' so called are also vividly pictured. Verily those who accept the authors' interpretations of the Christian Scriptures will be followers not of the Christ or Christianity alone but students of Universal Religion.

We now come to Chapter 32, the heading whereof is 'Thou shalt not kill'. There is a note to this section which runs as follows:— 'This lesson is intended to advocate neither meat-eating nor non-meat-eating but to inculcate in all that tolerance which can see others follow lines of conduct differing from their own, without condemnation or a feeling of superiority.

Yet it is regrettable to find the writer condemning the so-called cruelty of the Hindus. On page 396, we read;— 'The Hindus have carried the literal interpretation of the command 'Thou shalt not kill' to its extreme limits practically sacrificing human life, in preference to that of insects and other noxious and pestiferous forms of life..... it is a common sight to see these same Hindus treat their domestic animals with such cruelty that a European can scarcely endure the sight of them suffering' etc., 'This is a gross libel and we wish the author or authors were more sure of their facts. Again the statement that 'using vegetables for food is just as much taking life as to use animals for food' only provokes laughter and shows that all sense of proportion has been lost by the authors in their attempt to make out a case. The testimony of the several vegetarian Societies in the world will prevent them from the sweeping generalisation they indulge in when they say that 'spiritual growth is not a matter of what goes into the stomach'. We do not make a fetish of vegetarianism for all sorts and conditions of people but it is only right to expect *in this age* that the earnest aspirant for the spiritual life should be above making his stomach the 'grave of animals' for it violates the principle of universal Brotherhood. The book concludes with a section on the 'Prayer of Consecration' given, it is stated, by one of the Masters of Wisdom and a chapter on the meaning of the symbol of the 'Order the 15' with its mottoes of '*Dare, Do, Keep Silent*'.
